

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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THE LAMANITES.

From the first discovery of the American continent, conjecture has been busy in the brains of the curious endeavouring to arrive at some satisfactory conclusion as to how it became peopled, and from what land its marvellous race of inhabitants migrated. The wise of the earth have arrived at such perfection in originating sublime theories, having no other foundation than the spiritualizing heads of their authors, that they are little prepared to receive the simple statements of the origin of the Indian race, made in the Book of Mormon, which is a record of this interesting people, and which was hid up in the earth by Divine command fourteen centuries and a half ago, and has been brought forth by revelation through angels, in this age of the world, for the redemption and restitution of this down-trodden people.

From this narrative we learn that the father of this people, with his family, left Jerusalem, by commandment from the Lord, in the reign of Zedekiah, King of Judah. Being led by the counsel and direction of the Lord in their travels, they arrived on the shores of the ocean, where they embarked in vessels of their own building. After a long voyage, through the special care and protection of the Lord, they landed on what is now called the American continent, consequently the Aborigines of that continent are a branch of the house of Israel, and therefore heirs to the blessings and promises of the "new and everlasting covenant."

It is not our intention here to enter into the details of the early history of the

Lamanites, which is so beautifully delineated in the Book of Mormon. We design merely to notice a few important events in their late history, and some principles involved therein. We look forward with deep interest to the fulfilment of many prophecies, of particular importance to them and all the inhabitants of the vast continent which they inhabit.

On the discovery of America, Europeans at once assumed the right to appropriate the country to their own use. They did this wholly regardless of the rights of those who had occupied it for generations, and who held it by the free gift of the God of heaven. The history of the Spanish Conquest of Mexico and South America has no parallel in the annals of the world, for blood-thirsty butcheries, wholesale robberies, and every species of cruelty that avarice, tyranny, and merciless religious bigotry, could invent to destroy an unoffending people, whose only crimes were that they had not received "the mark of the Beast," but that they possessed gold and silver, and endeavoured to defend their sacred rights against bands of lawless invaders. The following anecdote will illustrate, better than any ordinary comment, the relentless cruelty of the Spaniards—In the conquest of the island of Cuba, a native chief, who had made a stubborn resistance to the whites, was condemned to be burned at the stake. When urged, at the point of death, to embrace Christianity, that his soul might go to heaven, he inquired if white men went there? On being answered in the

affirmative, he exclaimed, "Then I will not be a Christian, for I would not go to a place where I must find men so cruel!"

The course pursued in making and extending the settlements on that portion of the North American continent now comprised in the United States, has been but little more becoming the character of a Christian people than that of the Spaniards in South and Central America. The work of destruction, although slower, has been none the less sure.

The policy pursued by the Government of the United States towards the Indians, has, in practice, been based upon the principle that "might makes right," and the weak must make way for the strong. To remove to the western side of the Mississippi river the Indian tribes who were on the eastern side, has been the leading policy of that Government for a number of years. This, no doubt, has been honourably accomplished when a tribe has been united in making a treaty to that effect. In cases where the Indians have been too strongly attached to their native soil to dispose of it, the meanest duplicity and intrigue have sometimes been used to accomplish their removal. Instances are not wanting of treaties being made with a few of a tribe who could be influenced by bribes or strong drink, and then those treaties being forced upon the balance with the bayonet. A prominent instance of this kind occurred with the Seminole Indians of Florida. A treaty was made with a small and unauthorized party of this tribe, which treaty was opposed by the majority, who carried on a war with the United States for several years. Under the mere pretence of enforcing a compact made in good faith, the United States, after expending about thirty millions of dollars and many lives, finally subdued these Indians, and removed them from their native soil.

Those tribes which were removed from the east side of the Mississippi river to the west side, had their lands guaranteed to them in perpetuity by the Government of the United States, and might reasonably have expected to remain on them in peace. Instead of this, that restless spirit of enterprise, so characteristic of the American people, has again gathered the whites around the borders of the Lamanites, and is again forcing them to retire before that race which has unrelentingly wasted them away with vice, pestilence, and war.

The United States have recently succeeded in negotiating with several tribes, who have, during the last few years, been located west of the Mississippi, for their removal still further from the settlements of the whites. Treaties for the accomplishment of the same object will, no doubt, be made as soon as possible with many other tribes similarly situated.

In the history of this people, since the settlement of their country by Europeans, we see the literal fulfilment of many predictions of their Prophets, recorded in the Book of Mormon. We will refer to one where, after speaking of their falling away in idolatry and unbelief, it says— "And behold the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land. But behold, it shall come to pass, that they shall be driven and scattered by the Gentiles."—Mormon iii, 8. The query naturally arises, what will be the result of these things? Where will this persecuted race find a refuge from the destruction which pursues them? We find an answer to these queries in the continuation of the paragraph above quoted—"And after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel." This, in connexion with many other promises of their restoration and redemption, unmails their future destiny to all who believe the sacred records.

The movements now being made are pregnant with important results. We record a few leading facts pertaining to the late treaties, and shall watch the future with increasing interest.

On the 3rd of March, 1853, the Congress of the United States passed an act, in which they authorized the president to enter into negotiations with the Indian tribes west of the States of Missouri and Iowa, for the ultimate object of purchasing their lands, that they might be open for settlement by the citizens of the United States, and for removing the present owners to new locations. To carry out the design of this act, on the 18th of August following, Mr. R. McClelland, Secretary of the Interior, issued a letter of instructions to Col. Geo. W. Manepenny, Commissioner of Indian Affairs, to take the preliminary steps for the accomplishment of this object.

Mr. Manepenny, in his report to the

department of the Interior, of Nov. 9, 1853, states that, immediately on receiving his letter of instructions of the 18th of August, he left Washington for the Indian country, which he entered on the 2nd of September, and left on the 11th of October following. The intervening time was spent in obtaining information that might be useful in the future negotiation of treaties, and in meeting the Indians in council, in order to remove, if possible, their objections to selling their lands. This it appears he succeeded in doing only to a very limited extent.

He held councils with the following tribes — Omahas, Ottoes, and Missourians, Sacs and Foxes of Missouri, Kickapoos, Delawares, Wyandotts, Shawnees, Pottawatomies, Sacs and Foxes of the Mississippi, Chippewas of Swan Creek and Black River, Ottawas, Peorias, Kaskaskias, Weas, Piankashaws, and Miamis. The total number of these tribes he estimates at 14,384, and the aggregate quantity of land held by them at 18,220,480 acres, or about 920 acres to each individual. According to the same data, the aggregate population of the Pawnees, Kansas, Osages, Quapaws, Senecas, and Shawnees and Senecas is 11,597 souls, and the quantity of land held by them 18,899,200 acres, or about 1,686 acres to each soul. Some of the tribes with whom he held councils, were willing to sell all or a portion of their lands, while many would not at first listen to his proposals.

Mr. Manepenny states what is certainly very natural—that these tribes have the most vivid recollection of the assurances given in the treaties made with them when they left their former homes, that their present locations should be permanent, and that the whites never should interfere with them again. He further says, that this point was prominently set forth by their speakers in their councils. It probably required considerable practical diplomacy in the way of presents, and special arguments, enforced by presenting to their minds, in glowing colours, their own weakness, and the increasing number of the whites around them, to induce them to concede to this point, which a few appear to have done.

With the keen sense of injury that the Indian possesses, he never can forget the many wrongs which have been heaped upon his race by the white man. They are indelibly stamped on the tablet of his

memory. There they will remain through life, and then be left as an heritage to his children, until their bow shall again abide in strength, and restitution come to these remnants of Jacob.

The Indian character has not been properly understood, nor duly appreciated, by the American people. They have dealt with the Aborigines of the country as best suited their interest or convenience, without regard to equity or justice. The Bible and the sword have been presented to them together. Side by side with the principles of virtue and religion, have been introduced the detestable vices of intemperance and debasing prostitution, with all their attendant evils. And by that same race, professing to do them good, the Indians have been inoculated with the most destructive diseases, which have swept them off until there is indeed but a remnant left of what were powerful tribes before they came in contact with the whites. Under these considerations, why should Mr. Manepenny, as the Government agent, be surprised that so few should have fallen in love with that civilization which has so emphatically been productive of death and destruction to them?

We learn that, in July last, treaties with the following tribes were ratified by the Senate of the United States — the Omahas, Ottoes and Missouris, Sacs and Foxes of Missouri, Iowas, Kickapoos, and Delawares. By these treaties land was ceded to the United States, to the extent of about 11,500,000 acres. Should treaties, already concluded with other tribes, be ratified by the Senate, the amount of land ceded by them would be about 2,026,000 acres, making, with the treaties just named, a total of 13,374,500 acres. Thus we see this unfortunate people suffering a second removal from their homes, under the force of circumstances beyond their control, and the prestige of a power they dare not oppose.

The Aborigines of the American continent, like other branches of the great Abrahamic family, have been unrelentingly persecuted. Since the commencement of the great emigration to California across the continent, the whites have continually trespassed upon the lands and rights of the Indians, without license. No adequate remuneration has been made them for the thousands of their wild animals which have been slaughtered without even

the shadow of necessity. These animals are almost the only source of subsistence to the Indian, and are really as much his property as the horses and oxen with which the emigrants travel the plains are their property. The bloodthirsty propensities of some of the whites, not being satisfied with destroying property, have led them to shoot down the Indians in the same cold-blooded manner in which they have killed the wild beasts of the plain.

But little attention is paid to, and less is known of, these dark deeds of white men, beyond the mountain regions where they are committed. If the ignorant Indian, provoked by aggression upon his rights, takes a few horses for the damages he sustains, he is denounced as a thief. If perchance he kills some unwary trespasser, in retaliation for the murder of his brethren, in accordance with the law handed down from his fathers, which demands blood for blood, the deed is probably made a subject of special report to the Government, and heralded abroad as one of the most atrocious cruelty.

The course pursued by the whites towards the Indians has been one of the most glaring inconsistency. The whites have ever been forward in recommending good principles, but the last to practise them. None understand better than the Indians many of the principles of natural rights, and their plain honest reasonings might well put to shame the duplicity of white men.

The people of the United States have driven the Latter-day Saints, by mob violence, from their midst, to seek shelter in the fastnesses of the Rocky Mountains, where alone they can enjoy that precious boon—liberty to worship God in their own way. There they are surrounded by powerful tribes of Indians; and the Government of the United States, by its policy, is likely to surround the rapidly increasing settlements of the Saints with thousands more. When to these circumstances is added our knowledge of the designs of the Lord concerning them, and the oppression they have suffered by many perfidious acts, similar to those of the forced treaties of New Euchots with the Cherokees, and Payne's Landing with the Seminoles, we find our sympathies united with our interests as incentives to win, if possible, the respect and confidence of the Indians, and bring them back to civilization and the religion of their fathers.

The conduct of the Government and people of the United States towards the Lamanites, can only be compared in reckless cruelty and infamous treachery, with the driving of the Saints from their homes in Missouri and Illinois, to find a home in the wilderness, or perish. The blood of innocence, shed on American soil, cries to Heaven for vengeance, and its call will not go unheeded. In these things we see the hand of the Lord at work, bringing about His purposes, and also the truth of that declaration of the Prophet Brigham—“By the wickedness of the wicked shall the righteous prosper.”

When driven from our homes, our enemies expected us to perish of cold and starvation. Disappointed in that, they have fondly indulged the delusion that the Indians would do the deed which they had not the power to accomplish. It is true the Saints have had their Indian wars and troubles, but in these it has been their policy to avoid indiscriminate massacre. They have endeavoured to keep, if possible, that heavenly principle, never to shed blood except in self-defence. This principle, if observed, would give peace to the world. By following it, the Lord has blessed the Saints when they have gone forth to battle, and “Mormon” rifles have told on their enemies with an effect which will find but few parallels in the history of Indian warfare.

Thus far, as a people, the Saints have proved themselves equal to every emergency. This shows that the wisdom of Heaven has guided the counsels of those they sustain as their rulers. One remarkable fact is demonstrated in the history of the Saints, and that is, that while the kings of the earth are continually involving their people in war and trouble, the counsels of President Young, if followed, would keep the people of Utah out of such calamities. A few of the leading items in the Indian policy of Governor Young are—to feed them when suffering with hunger; never condescend to be their equals by too familiar intercourse; take no advantage of their ignorance or necessities in trading, but pay the value of their articles in something practically beneficial to them; rather let the guilty go free than injure the innocent; teach them the principles of the Gospel as fast as they can comprehend them; induce them to work, which many are doing, for a living; make no contracts with them, only with the inten-

tion of strict fulfilment; and finally, command their respect by being ever ready for self-defence.

It is difficult to find a better practical illustration of the principle of overcoming evil with good, than the manner in which the affairs of Utah were conducted during the Indian difficulties of 1853. Important results to Latter-day Saints have been brought about by mild measures, which would have cost the United States, under the policy they have so far adopted, an immense sacrifice of blood and treasure.

As soon as the first hostile shot had killed Kiel at his post, the people expected a tragedy had commenced, in which the best blood of the country must flow before it ended. In fact, the time had come which reflecting men had been expecting with some anxiety, when the Saints must measure their strength with that of the most warlike band of Indians in the mountains. The people looked with anxiety to the President of the Church, who was also the Executive of the territory, for such orders and instructions as would bring final deliverance from their enemies, and give them the mastery of the mountains. General orders and instructions were soon circulated and enforced throughout the territory. But were they

what the world might have expected, from the numerous examples of the United States under similar circumstances—to leave the ripened grain to waste, the scythe to rest in the swath, the plough in the furrow, and the hammer at the anvil, and, thirsting for blood, make an indiscriminate slaughter of the innocent with the transgressor, and rush madly on to death themselves? No, the dictates of the spirit of revelation, through the Prophet, to the people, were—Prepare yourselves and be ready for self-defence at all times, by fortifying your settlements, and going continually armed, and then pursue with double diligence the avocations of peace. That the principles of forbearance and kindness might not be wanting a prominent example of their force and power, the people were instructed to treat their enemies with kindness, and not shed their blood except in self-defence. The result of this policy is, that peace and prosperity again reigns in the valleys of Utah. This affords a beautiful illustration of the benefits arising from following the "Mormon" proverb—"Mind your own business." Ye kings and princes of the earth, go and do likewise. Overcome evil with good, then the din of war will cease, and your thrones be established in peace.

HISTORY OF JOSEPH SMITH.

(Continued from page 629.)

[December, 1838.]

This day Elder David H. Redfield arrived at Jefferson City, and on Monday, 17th, presented the petition of the brethren to General D. R. Atchison and others, who were very anxious to hear from Caldwell, as there were many reports in circulation, such as "the Mormons kept up the Danite system," "were going to build the Lord's house," and "more blood would be spilled before they left the State," &c.; which created a hardness in the minds of the people.

In the afternoon, brother Redfield had an interview with Governor Boggs, who inquired about our people and property with as much apparent interest, as though his whole soul was engaged for our welfare; and said that he had heard that "the citizens were committing depreda-

tions on the Mormons, and driving off their stock," &c.

Brother Redfield informed him that armed forces came in the place and abused men, women and children, stole horses, drove off cattle, and plundered houses of everything that pleased their fancy.

Governor Boggs said that he would write Judge King and Colonel Price, to go to Far West, and put down every hostile appearance. He also stated that "the stipulations entered into by the Mormons to leave the State, and sign the deed of trust, were unconstitutional, and not valid."

Brother Redfield replied, "We want the Legislature to pass a law to that effect, showing that the stipulations and deeds of trust are not valid and are unconstitutional; and unless you do pass such a law, we shall not consider ourselves safe.

in the State. You say there has been a stain upon the character of the State, and now is the time to pass some law to that effect; and unless you do, farewell to the virtue of the State; farewell to her honour and good name; farewell to her Christian virtue, until she shall be peopled by a different race of men; farewell to every name that binds man to man; farewell to a fine soil and a glorious home; they are gone, they are rent from us by a lawless banditti."

Tuesday, 18th. Mr. Turner, from the joint committee on the "Mormon" investigation, submitted a report, preamble and resolutions; the essential part is as follows—

They consider the evidence adduced in the examination held at Richmond in a great degree *ex parte*, and not of the character which should be desired for the basis of a fair and candid investigation—

1st. Because it is not authenticated: and

2nd. It is confined chiefly to the object of that inquiry; namely, the investigation of criminal charges against individuals under arrest. For these reasons, and above all, for the reason that it would be a direct interference with the administration of justice, this Document ought not to be published with the sanction of the Legislature.

Resolved: That it is inexpedient at this time, to prosecute further the inquiry into the causes of the late disturbances and the conduct of the military operations in suppressing them.

Resolved: That it is inexpedient to publish at this time, any of the Documents accompanying the Governor's Message in relation to the late disturbances.

Resolved: That it is expedient to appoint a joint committee, composed of Senators and Representatives to investigate the cause of said disturbances, and the conduct of the military operations in suppressing them, to meet at such time and to be invested with such power as may be prescribed by laws.

Wednesday, 19th. Mr. John Carroll presented the petition to the House. While it was reading, the members were silent as the house of death; after which the debate commenced, and excitement increased till the House was in an uproar; their faces turned red; their eyes flashed fire, and their countenances spoke volumes.

Mr. Childs, of Jackson County, said, "there was not one word of truth in it, so far as he had heard, and that it ought never to have been presented to that body. Not long ago we appropriated two thou-

sand dollars to their relief, and now they have petitioned for the pay for their lands, which we took away from them. We got rid of a great evil when we drove them from Jackson County, and we have had peace there ever since; and the State will always be in difficulty so long as they suffer them to live in the State; and the quicker they get that petition from before that body the better."

Mr. Ashley, from Livingston, said, "the petition was false, from beginning to end, and that himself and the Mormons could not live together, for he would always be found fighting against them, and one or the other must leave the State." He gave a history of the Haun's Mill massacre, and saw Jack Rogers cut up McBride with a corn-cutter.

Mr. Carroll corrected Mr. Childs, and stated facts in the petition which he was knowing to, and that Mr. Childs ought to know that there could not be the first crime established against the "Mormons" while in Jackson County.

One member hoped the matter would not be looked over in silence, for his constituents required of him to know the cause of the late disturbances.

Mr. Young, of Lafayette, spoke very bitter against the petition and the "Mormons."

An aged member, from St. Charles, moved a reference of the bill to a select committee; and, continued he, "as the gentleman that just spoke, and other gentlemen, want the petition ruled out of the House, for fear their evil doings will be brought to light; and this goes to prove to me and others, that the petition is true."

Mr. Redman, of Howard, made a long speech in favour of a speedy investigation of the whole matter; said he, "The Governor's order has gone forth, and the Mormons are leaving; hundreds are waiting to cross the Mississippi river, and by and bye they are gone, and our State is blasted; her character is gone; we gave them no chance for a fair investigation. The State demands of us, that we give them a speedy investigation."

Mr. Gyer, from St. Louis, agreed with the gentleman from Howard, "that the committee should have power to call witnesses from any part of the State, and defend them; and unless the Governor's order was rescinded, he for one would leave the State."

Other gentlemen made similar remarks.

The testimony presented the committee of investigation, before referred to, was the Governor's orders, General Clark's reports, the report of the *ex parte* trial at Richmond, and a lot of papers signed by nobody, given to nobody, and directed to nobody, containing anything our enemies were disposed to write.

The High Council of Zion met in Far West, Wednesday, December 19th, 1838.

The Council was organized as follows—Ebenezer Robinson No. 1, Jared Carter No. 2, Thomas Grover 3, Reynolds Cahoon 4, Theodore Turley 5, Solomon Hancock 6, John Badger 7, John Murdock 8, Harlow Redfield 9, George W. Harris 10, David Dort 11, Samuel Bent 12. The Council was opened by prayer by President Brigham Young, who presided.

Harlow Redfield gave a statement of his feelings. He said his faith was as good as it ever was, notwithstanding he did not feel to fellowship all the proceedings of the brethren in Davis County; he thought they did not act as wisely as they might have done, &c.

Voted by the Council that John E. Page and John Taylor be ordained to the Apostleship, to fill vacancies in the Quorum of the Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.

Voted that we send a petition to the General Government, and send it by mail.

Voted that Edward Partridge and John Taylor be a committee to draft the above-mentioned petition: also it is their privilege to choose another person to assist them.

Council adjourned until next Wednesday at one o'clock, at same place.

E. ROBINSON, Clerk.

The following is a brief synopsis of the Journal of Elder John E. Page, as given by himself—

The subscriber was born of Ebenezer and Rachael Page, their first child, February 25th, A.D. 1799. My father was of pure English extraction; my mother of English, Irish, and Welsh extraction. My place of birth was Trenton Township, Oneida County, State of New York. I embraced the faith of the Church of Jesus Christ of Latter-day Saints, and was baptized August the 18th, 1833, by the hands of Elder Emer Harris, (own brother to Martin Harris, one of the three first witnesses to the divinity of the Book of Mormon.) I was ordained an Elder under the hands of Elders Nelson Higgins, Ebenezer Page, junior, and others. My baptism took place in Brownhelm, Lorain County, Ohio; my ordination in Florence,

Huron County, of the same State, on the 12th of September, 1833.

I moved to Kirtland, Geauga County, Ohio, in the fall of 1835.

On the 31st day of May, 1836, I started on a mission to Canada West, Leeds County. I was gone from my family seven months and twenty days.

On the 16th day of February, 1837, I again left Kirtland with my family of wife and two small children, taking with me all the earthly goods I possessed, which consisted of one bed and our wearing apparel of the plainest kind, to continue my mission in the same region of country as before.

In July following, the commandment came forth for me to occupy a place in the Quorum of the Twelve.

On the 14th day of May, 1838, I started with a company of Saints, made up of men, women, and their children, for the State of Missouri, where we landed with a company occupying thirty wagons, in the first week of October, at a place there called De Witt, some six miles above the outlet of Grand River, on the north side of the Missouri River, where we were attacked by an armed mob, and by them barbarously treated for near two weeks. We then went to Far West, Caldwell County, where we united with the general body of the Church, and with them participated in all the grievous persecutions practised on the Church by means of a furious mob, by which means I buried one wife and two children as martyrs to our holy religion, who died through extreme suffering for the want of the common comforts of life—which I was not allowed to provide even with my money.

On the 19th of December, 1838, at Far West, Elder John Taylor and myself were ordained as Apostles under the hands of Elders B. Young and H. C. Kimball, in the Quorum of the Twelve, to fill some vacancies in the Quorum; which had happened by apostacies—having baptized in two years time, upwards of six hundred persons, and travelled more than five thousand miles, principally on foot and under the most extreme poverty, relative to earthly means, being alone sustained by the power of God, and not of man, or the wisdom of the world.

JOHN E. PAGE.

Tuesday, 25th. My brother Don Carlos, and cousin George A. Smith returned, having travelled fifteen hundred miles—nine hundred on foot, and the remainder by steam boat and otherwise. They visited several Branches, and would have accomplished the object of their mission, had it not been for the troubles at Far West.

When nearly home they were known and pursued by the mob, which compelled

them to travel one hundred miles in two days and nights. The ground at the time was very slippery, and a severe north west wind was blowing in their faces; they had but little to eat, and narrowly escaped freezing both nights.

Wednesday, 26th. David H. Redfield having returned to Far West, made report, when the High Council voted that they were satisfied with his proceedings.

Thursday, 27th. Anson Call went to Ray County, near Elk Horn, to sell some property, and was taken by ten of the mob and one old negro. The names of some of the mob, were two of Judge Dickey's sons, a Mr. Adams, and a constable. They then ordered him to disarm himself. He told them he had no arms about his person. They ordered him to turn his pockets wrong side outwards. They then said they would peel off his naked back before morning, with a hickory gad. They beat him with their naked hands times without number; they struck him in his face with a bowie knife, and hurt him much, a number of times.

After tantalizing him about four hours, saying he was a "damned Mormon," and they would serve him as they had others, tie him with a hickory withe and gad him, and keep him till morning, they then started and came to a hazel grove; while consulting together what course to pursue with him, he leaped into the bush, when they pursued him, but he made his escape and returned to Far West.

After much legislation, disputation, controversy, and angry speechifying, as the papers of Missouri, published at the time, abundantly testify, the Petition and Memorial were laid on the table until the July following: thus utterly refusing to grant the memorialists their request, thereby refusing to investigate the subject.

After we were cast into prison, we heard nothing but threatenings, that, if any Judge or Jury, or Court of any kind, should clear any of us, we should never get out of the State alive.

The State appropriated two thousand dollars to be distributed among the people of Davies and Caldwell, the "Mormons" of Caldwell not exempted. The people of Davies thought they could live on "Mormon" property, and did not want their thousand, consequently it was pretended to be given to those of Caldwell. Judge Cameron, Mr. McHenry, and others attended to the distribution. Judge Cameron would drive

in the brethren's hogs (many of which were identified) and shoot them down in the streets; and without further bleeding, and half dressing, they were cut up and distributed by McHenry to the poor, at a charge of four and five cents per pound; which, together with a few pieces of refuse goods, such as calicoes at double and treble price, soon consumed the two thousand dollars; doing the brethren very little good, or in reality none, as the property destroyed by them, was equal to what they gave the Saints.

The proceedings of the Legislature were warmly opposed by a minority of the House—among whom were D. R. Atchison, of Clay County, and all the members from St. Louis, and Messrs. Rollins and Gordon, from Boone, and by various other members from other counties; but the mob majority carried the day, for the guilty wretches feared an investigation—knowing that it would endanger their lives and liberties. Some time during this session the Legislature appropriated two hundred thousand dollars to pay the troops for driving the Saints out of the State.

Many of the State journals tried to hide the iniquity of the State, by throwing a covering of lies over her atrocious deeds. But can they hide the Governor's cruel order for banishment or extermination? Can they conceal the facts of the disgraceful treaty of the Generals with their own officers and men at the city of Far West? Can they conceal the fact that twelve or fifteen thousand men, women and children, have been banished from the State without trial or condemnation? And this at an expense of two hundred thousand dollars—and this sum appropriated by the State Legislature, in order to pay the troops for this act of lawless outrage? Can they conceal the fact that we have been imprisoned for many months, while our families, friends, and witnesses, have been driven away? Can they conceal the blood of the murdered husbands, and fathers, or stifle the cries of the widow and the fatherless? Nay! The rocks and mountains may cover them in unknown depths, the awful abyss of the fathomless deep may swallow them up, and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid!

Some time in December, Heber C. Kim-

ball and Alanson Ripley were appointed, by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit, or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness and attention I shall ever remember with feelings of lively gratitude;

but frequently we were not suffered to have that privilege. Our victuals were of the coarsest kind, and served up in a manner which was disgusting.

Thus, in a land of liberty, in the town of Liberty, Clay County, Missouri, I and my fellow prisoners, in Chains, Dungeons, and Jail, saw the close of 1838.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 21, 1854.

PRESIDENT FRANKLIN D. RICHARDS arrived safely at Copenhagen from Altona, September 27th, about mid-day. Elders J. Van Cott and P. O. Hanson were in but moderate health, being much fatigued through a pressure of business.

HOME INTELLIGENCE—Worcestershire Conference.—Worcester, September 21st, Elder N. T. Guymon writes. The Priesthood and the Saints were well united in the work, which was taking a new start. Preaching was being held in several new places with success. Baptisms were frequent. In one town that had been tried several times, a Branch had been recently organized. All the dead stock of the Conference had been paid for. The Saints had taken a new Hall in Worcester, and the meetings were well attended.

Shropshire Conference.—Shrewsbury, September 25th, Elder S. H. Earl writes. The spirit of mobocracy seemed to be giving way. The Saints hired a large Hall in Shrewsbury on the 24th to hold the Conference in. During the meetings, the mob gathered, and swore they would enter the hall. The brethren applied to the police, who went to the place as requested, quelled the mob, staid during the services, and then stated that at any time protection was wanted, it would be given on application. Just as it should be. When the righteous are in authority the law-abiding people rejoice.

Elder Earl says that the Priesthood are united, that a new Branch was organized at the Conference, and the prospects are good.

Herefordshire Conference.—Colwall, September 29th, Elder Andrew Galloway writes. The Conference was improving, baptizing was going on, and several persons were believing. He calls for more labourers.

Sheffield Conference.—Sheffield, September 29th, Elder Matthew Kowan writes. The Conference appeared to be in a fair condition, having recently made considerable efforts in financial matters, and removed long-standing burdens. The Saints in Sheffield had taken the Hall of Science to hold Sunday meetings in.

Essex Conference.—Watford, October 5th, Elder Martin Slack writes. The Elders and Saints throughout the Conference were united, and they felt determined to do all in their power to advance the work. Many of the local officers had been appointed to act as Scripture Readers, and to travel every Sunday among the people.

CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(From the "Deseret News," July 13.)

At sunrise a national salute by the artillery with their brass field pieces. At the same moment the Nauvoo bell rang out its merry and wakening peals, small arms began rattling, the trumpet and bugle joined in the general salutation, whilst the various city bands under their gallant colonel, in their happiest mood, in the midst of waving banners, seemed to vie with themselves which should do best and loudest upon this patriotic and exciting occasion.

Half-past eight.—The Escort was organized to wait upon the Governor and Suite, by Col. J. C. Little, Marshal of the Day, and and L. W. Hardy, Assistant, under the direction of the Committee of Arrangements.

ORDER OF ESCORT.

1.—The Martial Band, under their banner, preceded by four guards with shouldered muskets.

2.—Officers of the City Police.

3.—Artists, officers, and heads of the various departments of the Public Works, under their splendid and decorated banner, "Zion's Workmen."

4.—City Council, preceded by colour bearer carrying a magnificent banner, inscribed with the motto, "Order, Justice."

5.—Officers of the Silver Greys.

6.—Lieutenant General D. H. Wells, in full dress, under a large and elegant flag of stripes and stars, supported by four colour bearers; and followed by the officers of the "Mormon Battalion" and Nauvoo Legion, in military costume.

7.—Captain Ballo's Band, under its beautiful banner.

8.—Edward Hunter, President of the Bishopric, carrying a large Bible, tastefully decorated, Book of Mormon, Doctrine and Covenants, the Declaration of Independence, and Constitution of the United States; preceded by his four colour bearers supporting a magnificent and sumptuous banner, inscribed upon both sides in large golden letters, "Chris-

topher Columbus, the Discoverer of America; George Washington, the Defender of American Independence; Joseph Smith, the Restorer of God's Priesthood."

9.—Thirteen banners with the names of the 13 original States in large letters, borne by 13 Bishops in their attire.

10.—Orators of the day.

11.—Committee of Arrangements under a flag tastefully arranged, bearing a picture of the Lion and the Lamb.

12.—Officers of the Battalion of Life Guards.

13.—The Nauvoo Brass Band, under a fine display of colours.

14.—Four guards with shouldered muskets.

Quarter to 9.—The starting of the Escort being summoned by firing of cannon, it proceeded to the Governor's residence, where, after the accustomed salutation, his Excellency, together with his Suite, were received under the flag of the Committee of Arrangements.

Upon leaving with his Excellency, the United States Mammoth Flag was unfurled to the breeze, and the escort proceeded to the Tabernacle, under the direction of the Marshal, cheered by soul stirring music from the bands, ringing of bells, and Governor's salute by the artillery.

Having arrived at the Tabernacle, and the Governor being conducted by the Committee of Arrangements to the Stand, which was tastefully decorated by Dr. Sprague for the occasion, the Escort were seated and the house called to order by the Marshal.

Prayer by the chaplain, E. Snow.

National Song by H. Maiben.

Declaration of Independence read by the Governor's Private Secretary.

Seven stunning cheers by the risen assembly in honour to the memory of the Signers of the Declaration of Independence, followed by loud firing of cannon.

Music, "Hail Columbia," by Ballo's Band.

Colonel George A. Smith spoke as follows—

Gentlemen and Ladies, Fellow Citizens—

I arise here to address you a few moments, upon a subject which has, perhaps, been worn thread-bare by orators, statesmen, and divines, for the last seventy years, in the minds of a great portion of those who have been in the habit of listening to speeches upon the battles of the Revolution, and the causes which put it in motion. The subject has become trite. Every school-boy who reads American history is, perhaps, better versed in it, than he could be with anything that I can advance, by pursuing the old beaten track, or continuing in the channel which has been so long worn; yet I may safely say, with all that has been said, its real merits have scarcely been approached.

The causes which produced the American Revolution were so far behind the veil, that the writers of American history, and the orators who expatiate on the subject on occasions like this, and on other occasions, have not acknowledged that it was the Almighty, the invisible and omnipotent hand of Him who made the heavens and the earth and the fountains of waters, who worked the secret wires, and opened up the revolutionary scene, to lay a foundation, and prepare a people, with a system of government, among whom His work of the last days could be commenced upon this earth.

Persons present to-day may consider that no other country in the world would have allowed the persecutions and oppressions that have fallen upon the work of God in this land, of which many of you have been partakers. But in this you are mistaken; for there is no nation under heaven among whom the Kingdom of God could have been established and rolled forth with as little opposition as it has received in the United States. Every species of oppression and opposition, which has aimed at the destruction of the lives and liberties of the members of this Church, has been in open violation of the laws of the country; while among other nations, the links of the chain of Government are so formed that the very Constitution and laws of the country would oppose the Government of God. This is the case almost without an exception.

I will say, then, the American Révolution had its beginning behind the veil. The invisible providence of the Almighty, by His Spirit, inspired the hearts of the Revolutionary Fathers to resist the Government

of England, and the oppressions they had submitted to for ages. When ground to dust, as it were, in their mother country, the first settlers in this land looked to the West. They fled from oppression, and planted their standard upon American soil, which was then a wilderness in the possession of savages. The climate, productions, extent, and nature of the country was then unknown to distant nations. It appeared, however, to offer an asylum for the oppressed, even at that early day.

A party escaped from oppression, and landed in Massachusetts; another party, for a similar cause, left the mother country, and landed in Connecticut; and so, a number of the early States were formed by settlers who fled from their native country through religious oppression. The young colonies grew until they became somewhat formidable, and began to realize that they were entitled to some common national privileges; that they had a right to the protection of certain laws by which their ancestors were protected; and also that they had a right to an equal voice in the making of those laws.

It is my intention to notice a multiplicity of minor circumstances, to portray the tyrannical spirit that prevailed in the English Parliament, and which were only so many sparks to feed the flame of revolution. What was the greatest trouble? The right of making their own laws was denied them by the King and Parliament; and if they made laws, the king claimed the right of abrogating those laws at pleasure; and also appointed officers who could dissolve the National Assembly, and levy taxes without the consent of the inhabitants of the Colonies.

These were the main causes of the Revolution. God caused these causes to operate upon the minds of the colonists, until they nobly resisted the power of the mother country. At that time, Great Britain stood pre-eminent among the nations of Europe, and had just finished the wars against several of them combined. God inspired our Fathers to make the Declaration of Independence, and sustained them in their struggles for liberty until they conquered. Thus they separated themselves from the parent stock, and as an historian of that age quaintly said, when they signed that Declaration, if they did not all hang together, they would be sure to all hang separately. Union is strength.

! But how does this revolution progress? that is the question. Has the great principle that colonies, territories, states, and nations have the right to make their own laws, yet become established in the world? I think if some of our lawyers would peruse the many statutes at large, they would find that there are several colonies of the United States who have seen proper, under the limited provisions then given them, to enact laws for their own convenience; but they suffered the mortification of having them vetoed by the General Congress. Look, for instance, at the statutes in relation to the Territory of Florida, and see the number of laws enacted by that people, and repealed by act of Congress.

It is curious to me that the progress of the Revolution has been so small, referring to that which is produced in the minds of the whole American people. Every organized territory, wherever it exists, has the same right that the early revolutionary fathers claimed of Great Britain, and bled to obtain—that is, of making its own laws, and being represented in the General Assembly as a confederate power.

This revolution may possibly increase in the future, and is no doubt progressing at the present time. One individual in particular, during the present session of Congress, has become so enlightened as to say in the House, " You have no business with the domestic relations of Utah;" and, consequently, I think the principle is making headway.

The United States have increased greatly in power, majesty, dominion, and extent, having half-a-dozen territories at once already organized, and others calling for an organization. Says the General Government to these organized bodies at a distance, " You may send a Delegate here, but he shall have no voice in the General Assembly; and if you make any laws that do not suit us, we will repeal them, and we will send you a Governor who will veto everything you do that does not exactly suit us." I want to see the revolution progress, so that the great head of the American Nation can say to every separate colony, " Make your own laws, and cleave to the principles of the Constitution which gives that right."

For me to rehearse the battles of Washington, and incidents in the struggle for freedom which every schoolboy knows, would only be to consume time to little

advantage. What has been the result? Our forefathers by their blood have purchased for us liberty; but as far as the rights of the weak are concerned, the revolution has progressed slowly. For instance, the Territory of Oregon forms a provisional government for itself, and then petitions Congress to receive her under their fostering care; the result is, they send them a convoy of Governmental officers, which, by the by, never have time to get there; and if they should happen to arrive there, they are unwilling to stay, and thus the people have been left, a whole year at a time, without a regular set of officers. They are deprived of the privilege of voting in favour or against the officers who are appointed to rule them, and of being heard through their Representative in the halls of Congress. Who wants to go there, and not have a voice with the rest of them? Although we have sent a most eloquent gentleman to represent this portion of the American Nation, and one who can cry " poor pussy" among them to a charm, yet, at the same time, he cannot have the privilege of voting on any question, however detrimental to liberty and the Constitution.

But the revolution is progressing, and the time is not far distant, when Territories will enjoy privileges that have been held back for the purpose of pandering to a relit of that monarchy which oppressed the American people. Is it reasonable that people, dwelling thousands of miles from the parent Government, should not have the same privilege of regulating their own affairs as those who live in its vicinity? It is the same kind of oppression and restraint that was placed upon our revolutionary fathers by the King and his Parliament. The American Government has fallen into the same errors, touching this point, as the British Government did at the commencement of the Revolution.

This is what I have to say on the rise and progress of the American Revolution. It is progressing slowly. While the nation is extending itself, and increasing in power, wisdom, and wealth, it seems, at the same time, to remain, in some respects, on the old ground occupied by the mother country, in the early settlement of this land. I raise my voice against it, for I love American Independence; the principle is dear to my heart. When I have been in foreign countries, I have felt proud of the American flag, and have desired

that they could have the enjoyment of as much liberty as the American people.

At the same time, we have a right to more liberty, we have a right to elect our own officers, and have a voice in Congress, in the management of the affairs of the nation. The time is coming when we shall have it. The Revolution will by and by spread far and wide, and extend the hand of liberty and the principles of protection to all nations who are willing to place themselves under the broad folds of its banner.

(To be continued.)

THE JEWS IN PALESTINE.

(From the "Jewish Chronicle," August 28.)

It is now three months since a heart-rending voice of lament from the Hill of Zion resounded throughout Great Britain, vibrated through Germany and France, and was loudly echoed beyond the Atlantic Ocean in every congregation of the United States of America, nay, even reached as far as the West Indies, everywhere agitating and rousing the people—Christians and Jews—to succour the famishing people in the Holy Land. Eloquent appeals have been published, liberal responses have been made by some, large subscriptions have been advertised, and people naturally will ask (especially those who have not responded), "What has been done for the holy Land?" Incomplete reports have appeared now and then in the Jewish press; but nothing in a tangible shape has appeared as yet to inform the public of what has been already done for the momentary relief of the sufferers, and of what is intended to be done for their permanent support, so that, humanly speaking, a recurrence of the calamity which has shaken the land may be avoided.

It may be as well to furnish particulars of the measures adopted, as far as we understand, by the Rev. the Chief Rabbi and Sir Moses Montefiore for the welfare of Palestine.

1. They have appointed a ladies' committee in each of the four holy cities, to form adult schools for girls, who will be

taught sewing and every branch of useful domestic needlework.

2. Interesting speech by the Hon. L. Shaver, Judge of the Supreme Court of the United States, which was not fully reported.

"Live forever, our glorious Constitution," shouted three times by the Assembly.

Music by Ballo's Band.

taught sewing and every branch of useful domestic needlework.

2. For this purpose they have sent out a large quantity of cloth, linen, calico, &c., &c., to be worked up for the poor; thus combining the useful habits of industry with the noble designs of charity.

3. They have organized committees for the establishment of Benevolent Loan Societies, similar to the Jewish Ladies' Benevolent Loan and Visiting Society in London, which has so successfully carried on operations for many years. The laws and regulations of this society have been translated into German and Hebrew, and copies of them sent out for the guidance of our co-religionists in the four holy cities.

4. The Living-in Charities have been re-modelled in each of the four cities, on the principle of those in England, which will meet the wants of the female in that helpless state, especially in a country where marriage is contracted at so early an age.

5. Societies have been established for eleemosynary relief, the dispensation of which will be carried on by the managers with that care and discrimination which detects imposition, discourages pauperism, and prevents the stream of charity being diverted into channels of abuse and misapplication. Inquiries are now regularly made into the wants and the numbers in family, and relief is granted in due proportion.

6. Means have been devised for introducing hand-loom weaving and other

handicrafts. For this purpose negotiations are now being carried on to send out the necessary tools and machinery, and some able men to conduct the manufactories, and to instruct such of the Jewish youth as are willing to devote themselves to labour.

7. The various congregations of German, Dutch, and Polish Jews, whose public interest have hitherto been clashing through disunion, are now being amalgamated into one congregation, in which their common interests will be merged.

Other measures of even greater importance than the above are, we have reason to believe, in full progress.

The committees, managers, and executive of the respective institutions and societies, have been selected with great circumspection; being only such ladies and gentlemen as are either personally known, or recommended, to the Chief Rabbi and Sir Moses Montefiore, as being of a high religious and moral character, to watch the interests of the societies, whose guidance is intrusted to them.

RELIEF ALREADY DISPENSED: Upon the distressing news reaching the Chief Rabbi and Sir Moses Montefiore, these benevolent gentlemen at once remitted £1200 for purchasing food and distributing it among the famishing population previous to the appeal made, in anticipation of a liberal response: since which further large sums have been forwarded for distribution among the sufferers, which distribution took place after minute inquiry as to the proportionate wants of the needy applicants; each applicant having had to sign a paper stating the amount of relief received. A detailed statement of the

amounts thus distributed has been officially attested by the resident European consuls in the four holy cities, and we understand these several interesting documents are now in the possession of Sir Moses Montefiore and the Chief Rabbi.

The above are but the outlines of the various branches of relief and measures for the permanent prosperity of our co-religionists in the Holy Land—measures which will be hailed with joy by those for whom they are intended, by those who have kept aloof from doubts of success in establishing a system of lasting benefit, and who, we trust, will now come forward to help in the good work. We understand that between £7,000 and £8,000 is the amount hitherto collected; but when the objects in view are considered, this sum, though large, falls short of the amount required. Our Christian brethren contributed largely to this amount. The first collection from our brethren in Jamaica amounted to £300; that of the United States of America is also very considerable. The Bristol congregation distinguished themselves by a collection of £820. London, the metropolis, the centre of British Jews, has not yet responded either in proportion to its wealth or to its numbers. It is therefore hoped that the brief sketch of what has been accomplished, and what has yet to be accomplished, will be a sufficient inducement to our metropolitan brethren to join in the preservation of these monuments of charity now being erected by our Rev. Pastor and by the illustrious patriot, who are indefatigable in their exertions to heal the breach of Jerusalem, and to comfort the virgin daughter of Zion.

VARIETIES.

THE more simple nature is supported the better, and he who considers water the best drink is truly happy.

WISDOM does not show itself as much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to say; and to make our words and actions all of a colour.—*Seneca*.

A variety of food is indispensable to the highest development of the human body, variety of intellectual food is necessary to the highest development of the human mind. Variety of pursuit may be considered of itself a recreation.

ROMISH REMEDY FOR THE CHOLERA.—The Cardinal Vicar of Rome has just published an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roc, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful in order to avert the wrath of the Almighty.—*Times*, Sept. 30.

Give me to experience the light and liberty consequent upon the abandonment of every wrong affection.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.

THE TRUE MEDICINES.—To feel well, you must take daily exercise in the open air. There is more vitality in half-a-dozen swigs at the fountain of pure oxygen than in all the powders, pills, and other fixins of the whole race of 'potecaries'.—*American Courier*.

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be. It is an excellent instrument for the early despatch of business, by creating confidence in those we have to deal with, and saving the labour of many inquiries.—*Tillotson*.

REMARKABLE PREDICTION.—The following is taken from an old volume of predictions, written in the 15th century, and now in the possession of a gentleman residing at Chard, Somerset—

"In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again,
Let Islam know and fear,
The Cross shall stand,
The Crescent wane, dissolve, and disappear."

THE BISHOP AND THE ARCHITECT.—The following story is told of the Bishop of London: Wanting alterations done in the palace of Fulham, he employed a first rate architect to inspect the building and consult as to what was needed to be done. The business occupied the latter three or four hours; and the Bishop, on his report of the expense, determined not to proceed. He said, however, "Be good enough to tell me for how much I shall draw a cheque on account of the trouble you have taken." "I thank your lordship," was the reply, "a hundred guineas." "A hundred guineas?" "Yes, my lord." "Why many of my curates do not receive so much for a whole year's services." "Very true, my lord, but I am a Bishop in my profession." The cheque was drawn and handed over in silence, but the Bishop sighed as he thought how a mitred architect could charge the clergy.

A serious Indian affray has occurred at Sarpy's Point, eight miles east of Fort Laramie. It is said that on the 17th of August, whilst a train of Saints passed Sarpy's Point, where the Indians, to the number of about 1000, were encamped, a lame cow belonging to the train became frightened, and ran into the Indian camp. The cow was left behind, and killed and eaten by some of the Indians, which circumstance the train reported at Fort Laramie. In the afternoon of the 19th, Lieut. Grattan, with 27 soldiers, and Auguste Lucien, interpreter, repaired to Sarpy's Point to arrest the Indian who had killed the cow, but he refused to give himself up. The Lieutenant ordered his men to fire on the Indians—one round was fired, when the Indians in turn charged, and routed the soldiers, who fled, but were all killed with the exception of one, who was dangerously wounded. The Indians, highly excited, demanded from Mr. James Bordeaux, living at Sarpy's Point, what stores he had, which, to save life, he surrendered to them, to the amount of 3000 dollars. They then went to the post of the American Fur Company, and pillaged near 50,000 dollars worth of goods. The Indians are said to have been either Sioux or Cheyennes. The death of Fitzpatrick, the old and favourite Indian agent, and the absence of the new appointee, delayed the payment of the government annuities to them, and it is supposed that they were in a starving condition.

LITTLE THINGS.

(Selected.)

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.